

Community

Why is Housing Segregation Unjust?

RIGHT: Neighbors lend a hand with the new slipcovers. These neighbors live in a public housing project where segregation is illegal.

(Chicago Housing Authority Photo)



LEFT: Seven children died when fire destroyed this Chicago building January 23. Six were in one family, a family that was renting two rooms for \$91.00 a month. Originally the building had eight apartments. At the time of the fire it had been cut up into 27 apartments with an estimated 150 residents . . . all Negro.

"Residential fire deaths for non-whites are more than double the rate for whites," Dennis Clark points out in article which begins below.

Housing

Injustice Is Five-Fold

THERE ARE MANY PEOPLE that I meet in my work in racially changing neighborhoods who do not believe that there is any injustice involved in racial discrimination in the leasing and sale of houses. As a result, the segregation produced by such discrimination is easily accepted by them. It is argued at times that non-whites want to live together and voluntarily choose to do so, and that it is because of the economic level of most non-whites that they usually live together in the oldest and least desirable housing in our cities. Such arguments seem to fit together

(Continued on back page)



(Commodore in CHICAGO DEFENDER)

READERS WRITE:

I Like COMMUNITY Because . . .

Dear Editor: Last summer my dad and I went to the Basilica of Our Lady of Guadalupe also, so we really enjoyed the "Tale of Two Vacations" in January **COMMUNITY**. I just couldn't feel very happy in Texas either—with all their colored restaurants, etc.

DOLORES RIESTENBERG
Perham, Minnesota

Dear Editor: Be assured of my interest and love for your magnificent apostolate. I'll always be on the lookout for new subscribers to **COMMUNITY** because I consider it so very necessary—and urgent.

LOUISE MARRA
Jersey City, New Jersey

Dear Editor: Just a word of appreciation for the **COMMUNITY**. It seems to get better every month. I especially thought the January issue was terrific. Page seven told more than words ("An Invitation to a Workshop

in Building Friendships").

I am planning to move to New York where I hope to make friendships at your New York City address.

BOB RUDOLPH
St. Louis, Missouri

Dear Editor: John J. O'Connor's article in the January, 1958 issue is very provocative, one of the best that I have seen on the subject. The whole issue was excellent.

REV. RAYMOND BERNARD, S.J.
St. Louis, Missouri

Dear Editor: The best way of telling you how much your paper means to me is by renewing my subscription, so enclosed is my dollar—you can be sure that you and all those working for interracial justice are daily in my prayers.

WILMA B. KOHLER
New York, New York

Visits Poland, Queried on Negroes

Dear Editor: When recently the luxury liner "Ryndam" docked in New York, among its many passengers stepping ashore was also yours truly, coming back from Poland—from behind the Iron Curtain. During my stay in Poland, the subject of American Negroes was brought up many times.

During the war, when I was a teen-ager here in Springfield, we organized a "Students Interracial Youth Council." The members were whites, Jews, Negroes. I don't know how much good we did, but we tried our best, and in fact, we had our own weekly program, "Young America Speaks."

While in Poland, I was able to answer many questions. There were times when peo-

ple were told by the Communistic press stories out of this world. Among others—that the American average man's pastime was to take his family for a little ride to witness mass Negro lynchings. I was in Poland at the time of Little Rock. I was able to point out the bad things and the good ones, like the work of **COMMUNITY**.

We Americans can't go abroad and shout about democracy and other things, as long as we deprive some of our own citizens of the rights that belong to them.

You are doing a wonderful job—keep at it.

WILFRED E. MIS
Chicopee Falls, Massachusetts

Commends "Bitter Experience" Writer

Dear Editor: The letter in your January issue entitled "A Bitter Experience" was very good. I wish more people had her courage and foresight. She is certainly to be commended on her stand. Her work with Friendship House is more valuable than a marriage which would only result in bitter arguments.

I did not think of these things when I got married. When I speak to my children they seem to have more understanding than their

years. But when there are foolish outbursts on your husband's part, you begin to wonder if you have lost what you gained. Only time will tell.

I, too, would enjoy doing more work in this field but find myself limited to just writing about it. But as the circulation manager of your paper has stated, **COMMUNITY** does give food for thought.

NAME WITHHELD

We Must Face This Problem

Dear Editor: The remarks by your white reader ("On Being a Minority," February **COMMUNITY**) interested me. I was reminded of the biblical passage that says the sins of the fathers are visited to the third and fourth generation.

What we are actually faced with is the fact that now we want to right a wrong. These children who are coarse and crude are the result of the sins of former generations. We must face this problem. I would not choose to have my children go to school with children, whatever their race, who are vulgar and coarse. But such children must be helped. When they come into our schools, it requires a lot of patience and we have to bring all the goodness we can possibly muster to try to point out the right way.

The only other alternative, it seems to me, is flight—which is no answer. I often think of people who, when they have problems to face, drink heavily, when they get

sober, they still have the problems. And the problem of the school is still there, whether this person moves or not.

And if a family does move away, what does the parent say to a child? Does he justify why they moved? When a person begins to justify flight, then he becomes an instrument of intolerance.

White people who have been taught at every turn that Negroes are not due respect find it almost impossible to respect Negroes. Talking to many whites, you realize that they know absolutely nothing about Negroes. They haven't been in homes of Negroes; few care to associate socially. As a result they tend to think of Negroes as all being similar—and different from whites.

One prefers to be thought of as a human being with the same desires as all other human beings.

MRS. MADELINE STRATTON
Chicago, Illinois

Asks Less Harping on Racial, Race

Dear Editor: Just a line about some ideas that I've been kicking around for some time.

What do we see in our nation and the world today? Two major divided camps, Negro and white, and many minor camps of

Irish, French, Italians, Swedes, etc. And yet God created one human race in the beginning.

Through faith, charity, justice and understanding, we should work toward a greater understanding and realization of the similarity among people than to keep harping on racial distinctions, racial cultures, racial this or that.

Some of us should also avoid the tendency, again unconsciously, to place those whom **society** has named Negroes up on a side show platform and treat them as if they are some strange creatures from outer space. Unfortunately, many of us, even those in the apostolate, have yet to wake up to the full realization that there is **NO** substantial difference between members of the human race, whether they are called white or colored. Human nature is the same everywhere. I think that there are still some of us who are so engrossed with the erroneous idea of a "Negro apostolate" or "apostolate to the Negro," that we become blind to the true apostolate mentioned above.

I myself despise words like Negro, colored, white, or what have you. In a Christian society there are no places for such names. For a Christian society is a race-less society. And while I'm at it, let's do away with that race-conscious word "interracial" and let's begin to talk about a race-less society, nation, world, etc.

Let's not be so race conscious, and instead let's start building a Christian society that is a race-less society.

JOHN ROSENQUIST
New York, New York

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HIGHLIGHTS IN THIS ISSUE

- **HOUSING-AND-RACE**
"Why Is Housing Segregation Unjust?" by Dennis Clark Page 1
- **EMPLOYMENT-AND-RACE**
"Merit Employment Laws in 13 States Prove Workability" by Mary Clinch Page 4
- **TRAVEL-AND-RACE**
"Where Will You Sleep Tonight?" Page 6
- **FRIENDSHIP HOUSES**
New York House Offers Afternoon of Recollection, Chicago House Day of Recollection on Laetare Sunday (March 16) Page 6
- **PLUS REGULAR FEATURES**
LINES FROM THE SOUTH: "Blue Monday," fourth of series by Dorothy Abernethy Page 3
VIEWS: Round-up of brief news items by Cliff Thomas Page 7
BOOK REVIEWS: "Are Women Really Like That?" by Sally Leighton Page 7

BLUE MONDAY

Lines from the South — [fourth of a series]



Mrs. Abernethy

Mrs. Abernethy is a Southerner who has travelled and lived in various parts of America. "Lines from the South" is a series describing her encounters with racial prejudice. Last month she told of finding Jim Crow in the North and West. Previous articles described her childhood and school experiences in the South.

The South

"Whenever Monday moved in damp and dripping, I went to town to shop." One Blue Monday shopping trip brought an encounter with a sad-faced man . . . and some reflections on climates — mostly spiritual ones.

Subiaco, Arkansas

NO WHERE WAS THERE a least glimmer of sun in the whole sky that Monday morning. I had looked outdoors carefully from horizon to horizon to make sure. The eye of the heavens was shut tight with a thick eyelid of damp gray clouds. The eyelashes—a somber rim of winter trees at the edge of the horizon—were already damp and misty. "Glory!" I thought. "It's going to rain!"

My yard in Pope County, Arkansas, was half a mile long and three-eighths of a mile wide. Its bermuda grass, pines, and cedars lay in a natural draw where the first spark from a cigarette stub carelessly tossed aside by a passing motorist could start a fire raging all through my land and miles beyond, a blind and hasty fire that would not have sense enough to veer to one side when it came to the houses, barns, out-buildings, farm equipment, timber, and wildlife in its path, nor would it wait for anyone to plow up fire lanes or draw up water from the wells. In this region each land owner was responsible, not only for his own land, but also for preventing any fire on it from crossing his boundaries to damage a neighbor's land.

When the grass was dry, I stayed strictly at home with my nose alert for the least puff of smoke.

A Day for Shopping

Stores for general shopping were in Russellville, ten miles away. Monday was the best day for shopping as I could compare prices and judge values in peace and quiet. Whenever Monday moved in damp and dripping with the promise of much rain, especially after a long dry spell, far be it from me to agonize over a messy wash day or grieve for the absent sun. I thoroughly loved "Blue Mondays."

And so I went to town with my husband.

He taught at Arkansas Polytechnic College there, and I could shop all day until classes and teachers' meeting were over. I needed the time because the "bargains" always had to be looked at four times—to see whether they were the kinds of things that would be useful to my family, whether they were really bargains instead of the usual things just labeled bargains, whether the flaws that made them bargains mattered for our uses, and whether they would meet our needs. Whatever specials, for instance, there might be on ham, I already had enough ham in the smoke house and more on the hoof. But sea food was another matter.

Also I had to watch such things as the tags on the bags of cow feed very closely. However beautiful the cloth sack was and however much they featured a 16 or 18 per cent protein content, a 20 per cent fiber content was still one-fifth junk.

Then to Sample Store

On this particular Monday, after buying everything I would need for several weeks, I went as usual to Russell's

Sample Store to "hunt" until Dr. Abernethy came to meet me. This fascinating place was always piled with odds and ends of merchandise gathered from many places, some of it at least 50 years old. It was somewhat like going through a museum. Besides, I had found some Buster Brown stockings in there one day dating from the time when good-sized boys wore knee pants. They were tough and thick and enabled me to walk through the briary portions of my yard without leaving the stockings and a good part of the skin of my legs in the briars!

As there was never any telling what I might find inside, I opened the door with a thrill of anticipation and made my way to the stove to get warm.

Greets Sad-Faced Man

"Good afternoon," I said to the lone elderly man moping by the stove, the soft brown of his face almost buried under the deep indigo of his expression.

He raised his eyes and gave a little start. "Good afternoon," I said again thinking he had not understood my greeting.

His eyes opened wider. He stood for a moment stock still in amazement. Then his chin slowly drooped, opening his mouth. After a while a few words came out falteringly.

"You—you—you—SPOKE to me—" he gulped.

"Of course," I answered stretching out my hands to the warmth of the stove.

"But — but you're — YOU'RE — YOU'RE a lady—a LADY—"

"I'm one of the human beings God created."

"And YOU—a LADY—SPOKE to me —spoke to ME—"

"Why not?"

"Lady, I never had anything like that ever happen to me before in all my life."

That hurt me to the quick, but I I had to go on!

"That's funny. People always speak where I was born and raised."

"Even—even—white ladies to the colored folks?"

"Of course. My mother taught me always to speak to every colored person around as they might feel bad if I didn't."

"Where—where was that place?"

How to Explain?

"North Carolina," I answered wondering how I was ever going to explain things to this colored man.

"Do you live near any white people?" I asked.

"No, Ma'am, I don't."

"Maybe if you had lived near white people there would have been more chance for them to speak to you."

"But I always thought they never bothered 'bout speaking to colored people at all."

"I wonder how you ever got that idea," I answered looking out at the people passing each other on the street. Suddenly it dawned on me.

"Look out there on the street," I

said. "See those two white women walking nearer and nearer each other?"

"Yes, Ma'am, I do."

"Let's see if they speak to each other when they pass."

He looked intently for awhile. "They—they didn't even notice each other," he said in astonishment.

"Now let's watch these next ones."

"They—didn't—speak—either," he said slowly as if he couldn't believe what he saw.

"Here's some more coming," I commented.

We watched while several white people passed apparently unaware of each other. The colored man turned back to the stove and sighed.

Maybe They Don't Know How

"Now," I said, "maybe you won't feel quite as bad the next time some white person passes you without speaking. Maybe a lot of white people just don't know how to speak to people readily. Maybe God didn't give my people as much of the ability to notice and respond to the folks around them as He did to your people."

"I—I never thought about it that way," he said as the indigo began to evaporate from the expression on his face leaving a glow in its place.

"God doesn't forget anybody," I answered. "He gives good things to all His people but He doesn't always give them all the same things."

"No, Ma'am. Maybe He don't."

"And you really can't blame my people for not having something God might not have given them in the first place, can you?"

"No, Ma'am—I—I reckon you can't," he said sympathetically.

"You've got a lot to be thankful for for what God has given to your people, haven't you?"

"Yes, Ma'am, you're right there," he said as the glow of contentment and thanksgiving to God transformed his bearing as well as his facial expression.

His wife came from the rear of the store then, through with her shopping, beaming over her bundles and maybe over the conversation, too, as it could easily have been heard in that part of the store. At any rate, as she left, she sent me a smile I'll always treasure. Not one of those impersonal grimaces held on to the face frantically like a plaster cast to make it look as though the wearer is smiling, but a smile tossed gracefully all the way over to me.

...

There are many sections of the United States today that have always been in a natural draw, so to speak, where a carelessly tossed remark might set off a riot most of the time. The main concern of the people living there, for some time now, has been to stay strictly at home, never venturing beyond

the boundaries of the status quo, their ears on the alert for the slightest remark that might be smoky.

Different Spiritual Climate

But times sometimes change, like the weather, not so much as a result of our own plans, programs, and legislation, but because God grants a different spiritual climate—a cloudy time fringed with tears of remorse for errors past, in which we can safely leave the status quo for awhile to do some shopping for things that will improve our situation.

Here, we will be beset by the "bargains" offered by this, that, or the other pressure group. We must look at these "bargains" carefully, not in the limitations of our confused human judgments, but in the light of the values that God, the Merciful Father of every human of every hue, has generously given to us through His Son Jesus Christ. With prayer, courage, and imagination we may find a number of practices that will improve our situation, things we can make use of in a slightly different way from what was originally intended by the pressure groups.

Our first concern, of course, is the fundamental needs and rights of our human family. Frills can come later—if there is time.

What if there are Little Rock storm clouds all over the sky these days from horizon to horizon! What if the rim of a wintry press has been damp with criticism for months! Glory! God is giving us a time of Grace, a BLUE MONDAY.

Why should we agonize over the messy wash day of making clean justifications out of past dirty events, or grieve for the sun of the "good old days"? At last we can safely leave our status quo for some intelligent shopping. And God help us if we don't use this BLUE MONDAY to good advantage!

—Dorothy Abernethy

whoever



shall do the will of
My Father who is in
heaven, the same is
My brother and sister
and mother, saith the
LORD.

communion:
matthew xii. 50.
THE FORTY HOLY
MARTYRS
march 10

(TODAY Magazine)

LET'S LOOK AT RECORD OF "FEPC":

Merit Employment Laws in 13 States Prove Worth

FEPC laws create a state Fair Employment Practices Commission whose duty is to eliminate discrimination in employment by means of conferences, conciliation, persuasion. These peaceful methods are a far cry from the gestapo-approach many fear.

STATE SENATOR Hayes Robertson of Illinois, whose factory has for years employed many Negroes, made some strong comments about proposed Fair Employment Practices Commission (FEPC) legislation during the 1957 session of the General Assembly.

"Employers would be faced by a gestapo type of official in every town. One liberty we must guard is freedom of choice. Integration problems will be solved as they are being solved, if we don't incite discord with such laws as we are considering here."

Many state legislatures and the Congress have heard objections to FEPC legislation similar to Mr. Robertson's, although not often from men with such excellent records for fairness in their own employment practices.

Fortunately it is not necessary to be guided by what opponents—or advocates—of FEPC laws think will happen, should such legislation be passed. Fifteen states currently have FEPC, some of the laws having been in force over a decade.

Thirteen of the 15 states with FEPC laws have the kind of law which permits bringing justified complaints to a public hearing after all other means of reaching a settlement have failed. These are Colorado, Connecticut, Massachusetts, Michigan, Minnesota, New Jersey, New Mexico, New York, Oregon, Pennsylvania, Rhode Island, Washington, and Wisconsin. The other two with FEPC, Indiana and Kansas, rely on conciliation procedures alone.

So, let's "look at the record." What has been their actual experience?

FEPC Cases Show:

- **Primary methods are conferences, conciliation**

These laws create in each state a Fair Employment Practices Commission. The Commission's primary duty is to eliminate discrimination in employment by means of conferences, conciliation and persuasion.

These peaceful methods, carried out by well trained staff people, are a far cry from the gestapo approach feared by Mr. Robertson and many of his fellow employers throughout the nation.

The commissions receive complaints

filed by persons who believe they have been discriminated against on the basis of race, nationality, or religion by employers, labor unions, employment agencies, or fellow workers.

The complaints may relate to hiring, firing, upgrading, or job transfer. Religious, charitable, and non-profit organizations are usually exempt from the provisions of the laws.

Commission representatives investigate complaints to determine whether "probable cause" exists for the complaint. If probable cause is found, a conference is arranged with the "respondent" who is usually an employer. (Other agents, such as unions, have also had to answer complaints which are filed against them.)

The give-and-take of conference methods leads to conciliatory attitudes on the part of employers as many of their fears are allayed. They are now persuaded to take some step toward employing qualified members of minority groups on a merit basis.

FEPC Cases Show:

- **Few go into court; most end with compliance order**

Should the commission, in the course of the hearing, find the employer in violation of the FEPC law, it may then issue cease and desist orders. If the discriminatory practice does not cease, then, and only then, can the employer be taken to court and possibly fined or imprisoned.

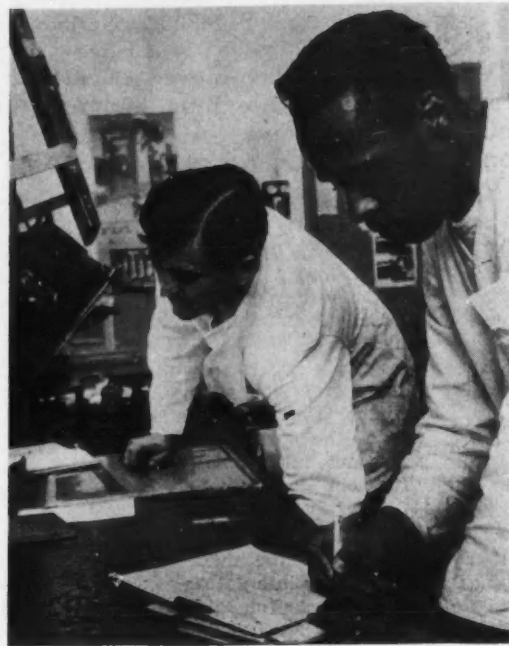
- The **Oregon** commission reports that during its first five years of operation only one public hearing has been necessary. In this case cease and desist orders were issued but the panel provisions of the law did not need to be invoked to secure compliance. The Oregon commission holds that this demonstrates the success of the methods of conference, conciliation, and persuasion and adds that the whole emphasis is remedial, not punitive.

- **Rhode Island** secured compliance by conciliation and persuasion alone in all cases handled during its first six years under the law.

- In **Massachusetts**, the history-making Pullman case, which upset the traditions of half a century, did not have

NEW YORK: Ansco Film Company develops good racial policy, too.

(New York State Committee Against Discrimination photo)



to go to a hearing. The Pullman Company within that state has agreed—it might better be said: is now free—to hire whites as porters and Negroes as conductors.

FEPC Cases Show:

- **Hiring unqualified worker not required**

Another objection some employers have is that FEPC would encroach upon employers' right to hire the best qualified workers available for job vacancies.

Let us look at a few actual FEPC cases.

- A **New York** publishing house fired a secretary after one month of employment because her typing was poor, her stenography hopeless and much of her work had to be done over. She filed a complaint charging that she was fired because of her religion.

The commission investigator proposed that she take a simple test in his office. She refused and the commission determined that she was probably unqualified and had no cause for complaint.

- In another **New York** case a Ne-

gro charged that he had been refused employment as a welder in a steel company because of his color. After investigation the commission found that the man would not have been hired in any event as he lacked the amount of experience required by the company. His complaint was dismissed.

What about personality and appearance qualifications? Can companies retain these under FEPC? Certainly, if these are essential to job performance. But appearance may not include color or racial characteristics.

FEPC Cases Show:

- **Defending against complaints not burdensome**

Opponents of FEPC may think that freedom of choice is preserved at a great cost in time, effort, and money, necessary to defend themselves against charges of discrimination by the commission.

Again the experience of the FEPC states does not bear them out.

- In 1954, a typical year, **New York** investigated complaints involving 189

What is Your State?

Alabama	Louisiana	Ohio
Arizona	Maine	Oklahoma
Arkansas	Maryland	South Carolina
California	Mississippi	South Dakota
Delaware	Missouri	Tennessee
Florida	Montana	Texas
Georgia	Nebraska	Utah
Idaho	Nevada	Vermont
Illinois	New Hampshire	Virginia
Iowa	North Carolina	West Virginia
Kentucky	North Dakota	Wyoming

If it is one of the 33 above, your state does not have a Fair Employment Practices (FEP) law. Accompanying article describes how FEPC has worked in states which have it.

OREGON: Portland Traction Company hires qualified drivers irrespective of race.

(ST. JOSEPH Magazine photo)



COMMUNITY

Workability

firms and found some discriminatory practice or policy in only 52 cases. The other 137, after full investigation, were found to have no discriminatory patterns whatever.

FEPC Cases Show:

• No quotas used— for or against

The phrase "discriminatory patterns" arouses some employers' fears that an FEP Commission will force "quota" employment of minority group members on them, thus limiting their freedom of choice. However, the quota system is excluded from all FEP legislation and commission practice.

• One employer, found guilty of refusal to hire Negroes, later had such a change of heart that he asked the commission to help him recruit ten Negro clerks for new job openings in his company.

The commission advised the employer that the commission is "not an employment agency, and does not recommend applicants. It is also against the letter and spirit of the Law Against Discrimination for employers to select employees on the basis of race, creed, color or national origin.

"All applicants must be judged and evaluated on their individual qualifications and merit. . . . Naturally, we appreciate the motive that prompted you to state that you would like to employ persons of the colored race.

"However, to do that without considering white persons would be as undemocratic and unlawful under the Law as to place a limitation whereby Negroes would be excluded."

While searching for patterns of discrimination and the means of altering them, commissions must consider many factors and judge each case on its merits.

FEPC Cases Show:

• Follow-up work is helpful

And the closing of a complaint does not always mean that the commission's work with that employer is finished. In cases where discriminatory practices or policies have been found, the agreement reached with the employer includes commitments for future action.

The commitments may include things like the promise of removal of questions about race, creed, or nationality on application blanks or the future hiring of qualified minority group mem-

bers. Later investigations and conferences may be conducted by the commission to determine whether the commitments have been fulfilled.

• During such a follow-up investigation a commissioner wrote to an airline company personnel director as follows: "You will recall that in our conference I pointed out to you that the total absence of any Negroes from any clerical positions in this company, while not conclusive as to a discriminatory policy in itself, is so contrary to the experience of the Commission where honest effort has been made of compliance with the provisions of the Law as to raise serious question as to the hiring practices. . . ."

Happy Endings

Some months later the personnel director reported that a Negro girl had been hired as a reservation clerk in one of its offices and that she seemed happy with her position as well as popular with her fellow workers.

A second follow-up revealed that two Negro girls were employed in the main office of the air line. And the personnel director was now saying that he was working hard to integrate minority group members into all positions of the company.

• Similarly a bank hired its first Negro in a clerical capacity as a result of conferences for the settlement of a complaint filed by a Negro girl. Later the commission reviewed the case and found seven Negro clerks in the bank.

The employer said that there might have been some people in the bank who had felt that Negroes would not fit in with the other employees, but that if so, they had changed their minds.

FEPC Cases Show:

• Commissions do vital job of education

The experiences of these employers and their employees, who have been helped by their commissions to change—in fact, to want to change—their practices, illustrate the vital educational role that an FEP Commission plays.

Once it becomes known that the commission offers this kind of assistance to companies, unions, and workers, the help of the commission is sought voluntarily by these groups when integration problems arise.

The duty of commissions to carry on constant educational work is spelled

OREGON: In 1946 Portland appointed first Negro policeman (right). Fire Department is also integrated.

(ST. JOSEPH Magazine photo)



out in all FEPC laws.

• During a conference with representatives of a company which had refused to hire a Negro engineer, the employer appealed to the commission to help eliminate discriminatory attitudes in the supervisory staff and thus permit the company to utilize the much needed skills of Negro engineers.

The agreement reached in this case provided that the commission conduct nine training sessions using films, group discussions, and other tried methods, to assist the staff in overcoming their discriminatory habits.

This, then, is a representative cross-section of the experiences of states where FEPC laws have been in actual operation.

A second article in next month's **COMMUNITY** will discuss the limitations of voluntary merit employment programs.

—Mary Clinch

Miss Clinch is on the staff of the Illinois State Employment Service, working in one of the Chicago-area offices. She was formerly a staff worker at Chicago Friendship House.

NEXT MONTH

What About Voluntary Merit Employment Programs?

"There are soft spots in the notion of voluntary programs."—Another article on merit employment will appear in April issue of **COMMUNITY**.

Governors Form Committee

NEW YORK, New York—A standing committee of Governors on Civil Rights was formed in December by governors of 12 states having FEPC laws. Their goal: to seek greater job opportunities for members of minority groups.

The group urged that state agencies, where they exist, be given the job of policing merit employment in companies having federal contracts because "we have the machinery and willingness to eliminate job bias, and the federal government does not."

A report on the work of the state agencies was presented to the Governors by the American Jewish Congress. In presenting the report AJC staff member Shad Polier stated:

"The widespread acceptance of the anti-discrimination laws proves their value. It shows that discrimination can be combatted by legislation that avoids criminal penalties and instead establishes a specialized state anti-discrimination agency that relies primarily on education and conciliation, but also has the power to issue, where necessary, specific orders enforceable in the courts."

NEW YORK: Ability determines position in office of Philip Morris Company.

(New York State Committee Against Discrimination photo)



INDIANA: Interracial staff of hospital cares for newborn baby.

(Holy Cross Central School of Nursing photo)



WHERE WILL YOU SLEEP TONIGHT?

Are you sure you'll find accommodations for you and your family?
Would you like a vacation in any of the 48 states minus rebuffs?
Are you ready for any highway emergency—even in a hostile town?

Advertisements like the above appear from time to time in Negro papers—offering information where Negroes can secure overnight accommodations travelling in various areas.

Survey Hotel Discrimination

RECENTLY the Anti-Defamation League undertook a national survey, the first of its kind, to examine the admission policies of 3,014 hotels in the United States, Canada, Mexico, Hawaii, Alaska, and the Caribbean. The results indicate that nearly one out of every four resort hotels in the United States practices religious discrimination in the admission of guests!

More significant than the figures obtained was the overwhelming evidence of evasiveness and covert practices on the part of resort establishments. Many hotels, which depend greatly on off-season convention groups, will accept Jews included in a convention but would refuse the same people admission as individuals. Such hypocrisy has been met by a growing resistance among business and professional organizations to holding their conventions in resorts that raise religious bars.

The ADL survey indicated forcefully that vigorous enforcement of state laws against discrimination in public accommodations is the principal key to the elimination of the problem of hotel bias. For example, in three New England states which have laws against discrimination by places of public accommodation—Connecticut, Massachusetts and Rhode Island—only 15 per cent of the hotels discriminate against

Jews. In the adjacent states of Maine, Vermont, and New Hampshire, the survey placed the discrimination rate at 56 per cent.

—The Christian Friends Bulletin

Rule Against Hotel

NEW YORK. New York—Elmer A. Carter, head of the New York State Commission Against Discrimination, ruled that the New York office of the Homestead, a resort hotel in Hot Springs, Virginia, violated the state law against discrimination by rejecting patrons because of their Jewish faith.

Mr. Carter closed the case "with the specific reservation" that it is subject to reopening at any time "upon sufficient evidence that the respondent has resumed its activities in the state without compliance with the law against discrimination."

Mrs. David Kaplan, the complainant, of New York City, said that she and her husband applied in April, 1956, for a reservation for July 22 to August 4 and that her application was rejected because of her faith. Mrs. Valarie Courtenay, also of New York City, made an identical application at the same time and was accepted.



The anguished face and ragged clothes of this young Chilean boy are mute evidence of the destitution in many parts of the world. Catholic Relief Services work to aid such children in Chile and throughout the world. March 16, Laetare Sunday, is date for annual collection for CRS.

Visitors Share Experiences, Join in Varied Work

BILL HAD ALL the enthusiasm one would hope for in a college senior—determined to change the world after the sheepskin due in a few months—or at least the world of the traditional South, centered in his Mississippi hometown. He stopped in to see us at Friendship House on his way back to school in Minnesota the last day of his Christmas vacation.

Already he was building from others' experiences toward that dream of an interracial group at home—after graduation and his Army years.

Many young students like Bill, single men and women, married couples, young and not-so-young, people of different races and religions, have come to Friendship House of Chicago—a Catholic interracial center in the heart of the city's Negro ghetto. They come to exchange ideals and ideas toward a real Christian community free from the injustice prejudice brings and to give many hours of their free time working within the House itself or in their own area, putting those ideas into practice.

Helping at the Center

Working within the House, volunteers help the staff with the hundred-and-one editorial and promotional jobs behind publishing **COMMUNITY** or in the general business routine—book-keeping, typing, filing, mimeographing.

Others will join in with the work of planning programs such as arranging informal visits across the color line, formation programs for teenagers, public forums and lectures, socials, Days of Recollection, or Communion Break-fasts.

Still others, for a change from their regular jobs, may put their energies to washing walls or scrubbing floors in our janitorless "mansion."

Working Away from FH

A good number of our regular volunteers we seldom see at the House. They work quietly from their own homes, meeting in small groups with one of our staff, helping each other find answers to the racial injustices that disturb them in their own neighborhoods.

In their own homes, too, many busy mothers have taken on the jobs of writing thank-you notes to Friendship House donors, sending announcements of our public forums to newspapers, and typing letters (dictated by a staff worker over the phone) to answer inquiries on race that come to Friendship House by mail from all over the country.

Assisting the staff in the responsibility of policy-making decisions is an advisory board which was formed last October. Its members offer a representative outlook on the wide community—housewives, married couples, business men and women, teachers, social workers, former staff workers.

Constantly Changing Picture

Over the 20 years of its existence Friendship House has constantly studied the changing race relations picture and often rejuvenated programs in the light of the present moment. From the

early days in New York's Harlem, where the first House was founded in 1938, the movement has tried to keep pace with the needs of the time. Recently this has meant eliminating activities of a settlement house type in order to expand the traditional effort for interracial justice, to meet more effectively the pressing problems of 1958.

Monsignor Daniel M. Cantwell, chaplain of Chicago Friendship House since its beginning in 1942, has summed up the present goals well: "To strive to increase our contacts with Negro and white people in order to eliminate racist thinking, racial discrimination, racial segregation; to attain in our time justice, unity, equality among racial groups; and thus to glorify Christ in Whom we are all ONE."

Extending the Effort

You, and others like you, can help FH on the way to these goals.

1. There is always need for more and more people with a Christ-like zeal for interracial justice to carry these ideas into the market place. Why not begin where you are?

2. Friendship House is supported by individual donations—mostly from those who themselves have meager incomes.

3. We are looking for a fourth full-time staff worker—a man to be executive director. You can be "talent scouts." The staff is paid a modest allowance—satisfaction, more than financial remuneration, is the chief compensation for the workers.

4. This paper **COMMUNITY** constantly seeks additional subscribers to reach more and more people with its interesting reports of interracial experiences and practical ideas on what one can do for interracial justice. Subscriptions are \$1.00 a year (subscription blank on page 8).

5. And, of course, your prayers. We would like also to be of service to you in your own specific efforts. The "Workshops in Building Friendships" described in January 1958 **COMMUNITY** can be arranged for out-of-town groups, as well as local ones. These workshops are one-evening or one-afternoon programs, arranged during the week or on weekends, consisting chiefly of informal social visits between members of different races. We have found no greater, simpler way to begin loving than to begin knowing. (Couples can bring the family along; baby-sitting and a children's recreational program will also be provided.) To arrange such a program, contact us a month in advance.

We also welcome your queries and comments by mail.

We will hope to hear from you—at Friendship House, 4233 South Indiana Avenue, Chicago 15, Illinois. (Phone: KEnwood 6-9039.)

—Betty Plank

Betty is Education Director of Chicago Friendship House. She was formerly on the staff of the Confraternity of Christian Doctrine in Columbus, Ohio.

Friendship House invites you on Laetare Sunday March 16, to a Time of Recollection

* NEW YORK CITY: Father Gregory Smith, O.Carm., will give an Afternoon of Recollection at Little Sisters of Assumption Convent. Phone Friendship House (WA 6-3563) for details and reservation.

* CHICAGO: Father Richard Rosemeyer will give a Day of Recollection at Marillac House. Phone Friendship House (KE 6-9039) for details and reservation.

Please make reservation by March 10

Views

Law School Group Votes to "Censure" Discriminators

SAN FRANCISCO, California—The Association of American Law schools defeated a motion to expel law schools who refuse to admit qualified Negroes. This motion came up at a recent three-day meeting of the group. The association instead voted to "censure" the offending members.

The motion to expel failed when west coast law schools joined most southern institutions in opposing it.

Admit Negro Colleges to Southern Association

RICHMOND, Virginia—More than 1,000 white delegates from southern states voted recently to accept 18 Negro colleges in Alabama, Florida, Georgia, Mississippi, North Carolina, South Carolina, Tennessee, Texas, and Virginia, to full membership in the Southern Association of Colleges and Secondary Schools. On the vote only a few dissenters shouted no.

The move gave the Negro schools for the first time in history equal recognition with white schools for purposes of accreditation and setting of educational standards.

Bus Line Quits as Boycott Cuts Business

ROCK HILL, South Carolina—Star Transit Company, which had operated city bus service here, went out of business early this year without the required 30-day notice.

Busses had been under boycott by colored citizens since last summer, when a driver ordered a colored woman passenger out of the seat beside a white woman. The white woman had invited the Negro to sit with her.

The line was faced with mounting losses in revenue, and prospects of Federal Court action.

First Air Stewardess Hired by New York Line

NEW YORK, New York—Another employment barrier went down as Mohawk Airlines here announced the hiring of the first Negro flight stewardess, Ruth Carol Taylor of New York City.

The hiring of Miss Taylor follows by a little more than a year the hiring of the first Negro pilot by a scheduled passenger airline—Perry Young, pilot for New York Airways.

Defeat City FEPC; Two Say Negroes Satisfied

LOS ANGELES, California—A city Fair Employment Practices (FEPC) ordinance lost here recently by one vote.

Councilmen Cathcutt and Navarro, whose constituents are predominantly colored, said they voted against the ordinance because they believe colored people of the community were satisfied with conditions as they are.

There has never been a colored person elected to the Los Angeles city council.

Report Negro Lynched In Mississippi

RULEVILLE, Mississippi—George Love, 38-year-old Negro, was cornered by a mob three miles outside Ruleville in early January and killed. His body was riddled by 76 bullets.

Medgar Evers, National Association for the Advancement of Colored People

BOOK REVIEWS

Are Women Really Like That?

Book on marriage rewards close study, but reviewer questions one chapter: "The picture of the ideal woman simply does not fit all."

MARRIAGE IS HOLY, edited by H. Caffarel, 219 pages. (Fides Publishers, Chicago 19, Illinois, \$3.75.)

ACCUSTOMED AS WE ARE to the "case history" approach so evident (and useful) in today's offerings on marriage, this book asks more than we are wont to give: a deep look into our own "case histories" as married people, and into our success or failure in relating our married lives wholly to God's love and providence. As such, it is not a book for light Sunday afternoon reading. Each paragraph, even each phrase, requires close study.

Those who make the effort will be well rewarded in additional insights into that eternal mystery which is happy, holy wedlock. The newly married may not find such a book immediately useful or rewarding because **Marriage Is Holy** would seem to require the background of several years of married life in order for its truth to stand out in bold relief.

Are Exceptions Perverse?

One chapter gave this reviewer some difficulty: that on The Personality of Woman. My objection is chiefly this: while the author sets out firmly that, of course, there are exceptions to the generalities that he (or she) considers to be the proper fulfillment of Christian womanhood, he (or she) promptly cites these exceptions as the perverse members of the female sex.

Obviously, if genes, chromosomes, and temperaments were divided neatly down the center, this for him, this for her, there could be no quarrel. We might then safely say that a tender man was unnatural, trying to be a woman; or that an ambitious woman, perhaps, was trying to be a man. Nature has not been that "cut and dried"; should we really expect people to be?

To illustrate, it is said (page 79) "... she carries within her a world of extraordinary richness ... she is made to give herself totally." All very flattering, but always true? Also: "The fundamental sin of woman is the re-

fusal of her femininity. ... The woman who says 'no' to her inner personality, to her dignity of woman, corrupts everything she touches."

Two Who Chose Nursing

I cannot help thinking of two feminine "brains" with whom I graduated. Both chose nursing, thereby fulfilling, one assumes, the qualifications of "womanliness." Yet considering the personalities of the two women, I can say without further aplomb that I would as soon be nursed by an IBM machine as by one of them. The other is any good nurse's ideal.

I truly believe that the former would have made a top-notch nuclear physicist. That she did not follow such a course is due to just such pressures to be "like other girls" as is expressed in this chapter saying what all women "should be." Had my fellow graduate's mother begun replacing the chemistry sets so dear to her heart with dolly formula sets, there is some question whether her mind would have accepted such restrictions, even while her childish head nodded in resignation.

Not All Women Fit Role

The author's picture of the ideal woman simply does not fit all women. Her role as handmaiden, serving her husband and children in all required capacities for their nurture, has dignity and strength—but it is a "role" handed out willy-nilly, one which could ill be "played" with any sense of reality by many women, simply because their personalities have a strong lacing of so-called masculine characteristics. Have women all, indeed, a strong desire to give themselves totally, which they **perversely** deny? Some may think they are fulfilling their deepest needs! It is useless to think that any human person comes equipped with all the appurtenances, physical, psychological, and spiritual, which are deemed by experts to be most desirable for the vocation he or she chooses. We can educate people to see the value of par-

ticular traits in a particular role; we cannot be judge and jury as to whether or not these same people are "failing" if they do not copy out carefully our advice.

I believe that natural selection takes care of some of these problems. In general, men seek out women who complement their best characteristics, and soften their worst. A quiet man marries a vivacious wife; a sensitive woman marries a clod. Perhaps they "fill up" one another's needs. It seems to work out in so many cases.

No Serious Pursuits

Although other chapters of **Marriage Is Holy** bring out the fact that women's individual personalities ought to be developed, one cannot help wondering if any serious woman reader would not be frightened off any such attempts by such blanket statements as, "... Her mission is to have no mission other than that of her husband." Anything more seriously pursued than an afternoon tea would seem to make grave inroads on all these people who depend upon her!

While finding much food for thought throughout this book, especially in the chapters on Unity, Fidelity, Marriage as Sacrament and Mystery, and Life Through Love (about the most sensible and sensitive piece on having a family to appear in some time), so much of the whole picture depends upon the right interpretation of women's role in the spiritual quest that I reserve at least one regret. Could not the keystone of the arch be made to fit more snugly and securely into the mind and heart of modern women? She is not unwilling to do her job; she is just unwilling to be squeezed into a mold that doesn't fit. After all, even the Blessed Virgin ascertained that the integrity of her desired vocation would be preserved before she made her fiat.

—Sally Leighton

Mrs. Leighton is the mother of seven children. She has written frequently for **AMERICA**, **GRAIL**, and other periodicals.

ple (NAACP) field secretary, reporting on the lynching, said Mr. Love was being questioned about the death of an aged colored couple. "As I understand it," Mr. Evers said, "a night marshal questioned Mr. Love as a suspect in the killing, and when the marshal attempted to search him, Mr. Love hit him."

Shortly after, over 25 persons—including a number of teen-age whites—banded together and launched an all-night search for Love. They staged a reign of terror in the Negro community, invading and searching homes and questioning people.

"A number of convicts from the Parchman State Penitentiary were also in the party," Mr. Evers added.

Court Rules Against Color Bar in FHA Housing

ALBANY, New York—In a far-reaching decision the New York State Supreme Court last January ruled illegal the barring of a Negro tenant from an apartment built with FHA assistance.

Affected by the ruling are more than 50,000 apartments built in the state with FHA assistance since July, 1955, when the state's anti-segregation law was passed.

If the owner of the test-case building fails to comply with the court order in a reasonable period, a contempt

citation can be brought. Such citation could result in fines or a jail sentence.

Attorney for the owner said the ruling would be appealed.

First Georgia Challenge to School Segregation

ATLANTA, Georgia—A group of Negro parents in January filed the first suit challenging segregation in Georgia's public schools. Governor Marvin

OUR POLITICAL LEADERS without exception deplore violence. They have no truck with the Ku Klux Klan. But my contention is that they set in motion forces which bred the Klan and the very violence they now condemn. What they advocate, in essence is disrespect for law. They choose to limit such advocacy to one law—that relating to the public schools. But when you enter the area of disrespect, there is no such thing as a limited infection. It spreads.

There may be more than a thread of connection between what governors and senators say and what men in Mississippi did to Emmett Till.

Marion A. Wright

From a talk by Mr. Wright, former president of the Southern Regional Council, quoted in the **NEW SOUTH** magazine.

Griffin has repeatedly declared that he will close schools before allowing integration.

No date had been set for the hearing as of mid-February, but it was expected shortly.

While this is the first suit against public schools, one is pending in United States District Court brought late in 1956 by four Negro students for entry into Georgia State College. Also, a suit against segregation on Atlanta buses has been filed by two Negro ministers.

—Cliff Thomas

A regular contributor to **COMMUNITY**, Cliff works for the Chicago Housing Authority. He is a former FH staff worker.

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Housing Segregation a Five-fold Injustice

- Denies Negro families their natural dignity
- Fosters and perpetuates housing conditions that injure family life
- Imposes an unfair economic burden
- Restricts and distorts social participation
- Promotes among whites a false superiority

(Continued from page 1)

for people who have not met many Negroes and who do not understand housing conditions.

If people have a respect for principle, it is important for them to understand that there is injustice involved in housing restrictions based on race. Housing segregation is frequently spoken of as a social problem, as a threat to civic harmony, and as a mass expression of mental illness. Before all else, however, it is a question of justice, and we must not be diverted from this point.

Out of Experience

In what does the injustice of housing segregation consist? My response to this question may lack some of the niceties of the professional textbook teachers of ethics, for my answer grows out of my own experience with this problem of residential restrictions, and presents the works of injustice that are most prominent to my view. I will restrict my comments to those injustices that are borne by the family, for housing discrimination in its practical effects usually touches families and is not limited to difficulties between individual people. It is not only single personalities who are involved with this problem, but families, the basic units of society.

How is injustice visited upon families by housing discrimination and segregation based on race?

1. Housing Discrimination Denies Negro Families Their Natural Dignity

By excluding Negroes from equal opportunity in the housing market, white citizens deny to non-white families the social dignity and respect that is due to them. This dignity and respect is due to such families because of the uniqueness of human nature that reflects in all of us the image of God. My contact with dozens of white audiences has convinced me that racial integration in housing is rejected and unpopular because whites assume in a stubborn and vigorous fashion that Negroes are innately inferior to them. This assumption that Negroes are a caste apart, lacking ambition, potential, refinement, and self-respect, is an injustice to many, many Negro families. There are Negro families who have, no doubt, debased themselves, but even these are essentially God's children. We dare not assume that all Negroes must be set apart and segregated because of the failings of some who would make bad neighbors. To do so denies that which every family merits: the right to be regarded and treated as accepted members of society at large unless some specific and definite failing prevents this.

2. Housing Discrimination Fosters and Perpetuates Housing Conditions That Injure Family Life

It is a vividly evident and unshakable fact that Negroes have traditionally been allotted only the left-overs of the housing market. Negro families are confined by racial restrictions to the most overcrowded, oldest, and least desirable districts in city after city. Racial barriers freeze this situation and frustrate remedial action such as relocation, slum clearance, and urban renewal. In such areas family life is at a severe disadvantage. In physical terms there is often inferior heat, light, ventilation, sleeping space, space for exercise, privacy, and cleanliness. Even with the best intentions householders wage a losing battle against overcrowd-

ing, structural deterioration, and inflated rents.

Every family has the responsibility of caring for the health and education of its members. Housing conditions that prevent parents, through no fault of their own, from setting up tolerable domestic conditions in which they can meet this divinely imposed responsibility, are gravely unjust. The segregation system confining Negroes to inferior housing reinforces this injustice.

In my own city I know of many very exemplary families who must battle dreary housing with poor plumbing and dismal rooms because they are tired of being rebuffed because of color in better neighborhoods. In my city most Negroes live in the areas built before 1920. These areas were poorly built to begin with in many cases. In them residential life is up against traffic, manufacturing, and old schools and facilities. Negro families pay the toll. Health is poorer. Residential fire deaths for non-whites are more than double the rate for whites. And over-crowding is fearful. How can families maintain their health and integrity and build the educational bulwark of wholesome family life under such a blight? This is injustice rampant on a huge and disgusting scale.

3. Housing Discrimination Imposes an Unfair Economic Burden on Negro Families

We know that overcrowded Negro families in slum areas often pay almost half their income for rent, but the unfair economic penalties of housing discrimination extend far beyond this. Negroes must look longer and harder for decent houses because of the limitations of their choice. Such looking requires extra money in carfare and other small costs. If a home is found for sale to Negroes, it may very well have an extra premium added to the price. Negroes frequently pay more than whites for comparable housing buys. Because Negro families are largely restricted to older areas of the city, their down payments and mortgage payments on housing purchases will be much higher than on new homes, from which non-whites are almost totally barred. Older houses have higher maintenance costs also. All of these added costs mean that the Negroes, who are the largest element of our low income population, are forced to pay proportionately more for homes than those who have many more advantages. From limited income is taken the tax imposed by housing segregation. The natural tendency toward home ownership that is so beneficial to families and communities is thwarted and retarded by the premium charged by racial discrimination.

4. Housing Discrimination Restricts and Distorts the Social Participation of Negro Families in Full Civic Life

Every family has an obligation to serve the community. Families should be free to take a full part in the political, educational, cultural, and vocational activity of their city or town and to mingle in the general civic effort. But Negro families are excluded from full civic activity because as a practical matter they are confined to segregated areas that are usually lower income neighborhoods with all of the disabilities that this implies. The Negro family cannot move about freely in community circles. Many cultural areas are closed to such families be-

cause of the simple facts of geographical distance or social rejection. Housing segregation perpetuates this situation. Not only that, but it tends to foster distorted social expression where natural social expression is denied. It propagates racism and makes the utterly foolish factor of skin color the basis for community organization and activity. Such a condition is not only unjust, it is perverse.

One cannot pass over the damage to the morale of Negro families that segregation works. All of the complexities and problems added by discrimination to the fundamental tasks of fulfilling so basic a need as housing weigh heavily upon the Negro family. These difficulties undermine confidence, restrict ambition and produce a morbidness that can poison family life.

5. Housing Discrimination Promotes Among White People a False Sense of Superiority and a Complacency Toward Injustice

White families who live under conditions where housing segregation prevails quite naturally try to explain and justify this system to themselves. As has been noted previously, it is a very wide response of white people to assume that they are placed beyond contact with Negroes because they are, "de facto," better than Negroes. This sense of superiority, sometimes reaching proportions of arrogance, is a necessary prop for the segregation system. Men want reasons for what they do, and white men have historically sought to give this reason of superiority for their discriminatory actions. Housing discrimination is today the most widespread expression of the superiority cult.

In addition, it must be recognized that housing segregation provides a screen for all of the injustices mentioned above. People tend to accept the social situation they are in and to ignore what they feel is separated or segregated from them. Housing segregation prevents the intimate personal contact that would lead people to see the basic misfortunes caused by this system. Tradition supports the system and condones it, lulling whites into a complacent acceptance of racial estrangement.

There are many strong arguments that can be leveled against housing seg-

"Spreading Concentrations"

"The Negro has to pay an inflated price for inferior shelter in a neighborhood he wouldn't choose if he had the freedom of choice.

"The fast-rising Negro population in (New York) city is spreading rapidly in all directions. . . . But none of this is a true dispersal of Negroes among whites. What is spreading are concentrations of Negroes.

"In a true dispersal, whites and Negroes would live beside each other in full stabilized neighborhoods. But that is not happening. . . .

"The Negroes are not to blame for this, nor is the situation to their liking. In fact, they are victims of it. The causes are a monumental shortage of low and moderate-cost housing in the city combined with the hard residential segregation against the Negro race. . . .

"Negroes are not, as many whites suppose, overtly driving out the whites. The Negro's housing dollar buys where it can, and the only place it can buy is in neighborhoods that are already changing, already overcrowded, already deteriorating, or already suffering from obsolescence."

—Robert S. Bird, in
New York Herald Tribune

regation. It is out of harmony with our national ideal of full citizenship for all without regard to race. It works against school integration in many places. It produces tension and sometimes violence. It permits foreign peoples to question our devotion to democracy and so on. But the central and predominant fact about this system is that it is unjust. It denies our fellow men that which is their due, not in some matter of convenience or luxury, but in the matter of shelter, one of the three basic necessities of life. This is what we must answer for.

At the present time we need men who have heart enough to attack this problem not for political gain or civic expediency, but because they find ugly the sight of injustice. We need men who not only hunger for justice, but who have the appetites of lions for justice in order to solve this twisted and difficult problem.

—Dennis Clark

On the housing division staff of the Philadelphia Commission on Human Relations, Mr. Clark has written for SOCIAL ORDER, AMERICA, GRAIL, INTERNATIONAL REVIEW, and INTEGRITY, articles reflecting his major interest: race and urban affairs.

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